THE Order, Solemnitie, and Pompe, of the Feastes, Sacrifices, Vowes, Games, and Triumphes: vsed vpon the *Natiuities of Emperours*, Kinkes, Princes, Dukes, Popes, and Consuls: With the custome, order, and manner of their Inaugurations, Coronations, and Annoynting.

With a briefe rehearsall of the Funerall Solemnities at some Emperours, Kings, and Princes Burials.

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The Triplicitie of Triumphes.

Of the pompe and solemnitie of Triumphes, games, and plaies in Natalitia, vpon the natiuities of Emperors, kinges and princes throughout the whole worlde.

THe natiuity of Emperours and Kinges in olde time were had in such honour and reuerence, as all Kingdomes and countries of the worlde, deuised by all meanes possible to obserue those great and victorious daies by feastes, triumphes, vowes, sacrifices, games and plaies to celebrate the memorie of a good Prince borne, and to make mention of victories, peace, quietnesse, iustice, and other infinite good thinges and great felicity which is held by the birth of a vertuous prince: and therefore the Romanes vowed in this feast Natalitia, to build temples, and to erect vp Altars, to solemnize games, to set vp Images and statues in the Capitoll, in the market place, and in the Dictors court: as in Athens they were woont to magnifie and set forth the dignity of kings and princes natiuities, with the triumphant Arches and Pillers in Ceramicus, in the Temple of the Muses, and in the Castle of Minerua: for the birth of a good Prince is as the natiuity of a kingdome, and the second birth of euery good particular subiect within the kingdome: and therefore it was not lawfull in these ioyfull feastes Natalitia, by Lycurgus law in Greece, and by Numa

Vowes made in the feast Natalitia.

Pomp. law in Rome, to offer any sacrifice of blood vnto the Goddes, but with corne, honey, milke, cakes, with all flowers and fruites of the earth, Frankensence and Myrrhe and other sweete odours: so Pythagoras saith, Nihil animatum Diis censuit immolandum in Natalitiis. So it was in the feast of Palilia decreed that no beast should be slaine vpon that day, for it was the byrth-day of Romulus, the first founder and king of Rome, which the olde Romanes with all feastes and myrth obserued, for that was the day of Romulus byrth, who after was canonized a God, and named Quirinus: Vpon the which day the Romanes vsed three solemne feasts, games and plaies. The one, a natiuall feast in memorie of kyngs and princes byrth. The second, a triumphant feast in remẽbrance of victories and triumphes. The third, the great vowed feast which was the most magnificent, and the most regal feast of al celebrated in Circo Max. instituted by Tarquinius the proud, the seuenth and last king of Rome, continued by the Consuls and Dictators: but fully inlarged and set forth with greater glory by Augustus Cæsar. Vota pro salute principum. So that all countries held the natiuities of their kinges and princes, as the sound Anchor and sure stay of their states. For it was lawfull as well to the vestals Virgins to be present at the feast Natalitia among the Romanes, as it was for the Nunnes of Ceres to come to the games of Olympia among the Grecians, for it was a free and a ioyfull feast. And therefore, we sing and say in honor of September.

Sing we IO PAEAN glad, and say,
our triumph now is such,
That Perseans yeeld, and Greekes giue place,
and Romans triumphes couch.

Of

Of the Vowes vvhich the Romans vsed to make for the health and good estate of their kinges, Dictators, Consuls and Emperours.

The Romans Vowes.

IT was a custome among the Romanes vpon the third of Ianuary to make Vowes, and to sacrifice for the preseruation and health of their Kinges, Dictators or Emperors: vpon the which day they erected an hundred Altars, wheron the priests called Flamines sacrificed an hundred oxē, an hundred sheep & an hundred Swine, with supplication to the Gods for their Prince, their countrie, and their children. This sacrifice was among the Grecians in olde time, called Hecatombæa, and vsed after of the Romanes in the feast Natalitia.

Of the vowes of the Grecians for their Princes, Gouernours, and Magistrates.

The Grecians Vowes.

THe Grecians vowed for their Gouernours and Princes health and long life, to dedicate Statues and Images of Marble, Copper, Iuorie, Siluer and Golde, to stand in Ceramicus, in their Castle of Minerua, & in their Temples, and to represent the maiestie of their Goddes with chains, iewels, crownes, garlands, with all solempne sacrifice, singing Pœana to Iupiter the Sauior, and to Iuno the Song Herea, for the Princes of Greece, all the priests and sacrificers being crowned with Garlads of Oliue leaues,

A vovv yearelie made of the Aegyptians for the prosperouse state of the Kinges of AEgypt.

The Aegyptians Vowes.

AMong the Egyptians a straight law was made by the Priestes of Memphis, that they should assemble into one place once a yeere, and shaue their heades and their beards, and to dedicate the haires therof with solempne vowes to their God Serapis at Memphis, to defende their Kinges from all harmes, daungers and death.

The manner and order of the Perseans in making their Vowes for their kings.

The Persians Vowes,

THe ancient Perseans had their Kinges in such reuerence and honour, that the Wise-men, called Magi, for that they had neither Temples nor Images, would clime vp to an high hill, and there make a pile of wood, and vpon the wood they poured wine, milke, and honney and after sprinkled all kinde of sweete flowers, as pawnes and pledges of their vowes, which they made for their kings with supplication and sacrifice to the Sun, whose temple (said they) was the whole world, then to the Moone, the starres, and the Wind for the healthy and safeguard of their kinges, all crowned with garlandes of greene boughes: and so other Kingdomes and countries, they vowed sacrifices, seruing their Goddes for their kinges and Gouernours. Then England, Quid nisi vota supersunt.

For het that suckt Melissas milke, and sat on Pallas lap,
Who can with sacred Sibils sleight Calypsos wiles entrap.

Of the Natiuity of King Cyrus and of the Perſean feaſtes or ioy thereof.

THe great king Cyrus (for ſo the Perſeans named their Kinges after Cyrus time) vpon the very day that hee was borne, had victory ouer the Scythians and Saccans, he ſo honoured and magnified that day, that Cyrus commanded that they ſhould bee called the great Kinges and appointed that it ſhould be ſo ſolemnized yeerely with a regall noble feaſt, called Sacæa, after the name of that nation conquered: in the which feaſt was celebrated diuers ſtraunge kindes of ceremonies: as, the maiſters to attend vpon the ſeruauntes, the miſtreſſes vpon their maides, imitating the orders and maners in the feaſt Saturnalia, wherein alſo were Bachanalia vſed, in the which feaſt were men, women, and children, which diſguiſed themſelues like Faunes, with Iauelings wreathed about with Iuie in their handes, and with Iuie crowues on their heades, dancing and ſkipping after Pſalters and Howboies, ſinging ſacred ſongs vnto Bacchus, called Orgya and Dithyrambos: this feaſt Cyrus commanded to be yearly ſolemnized in Babylon vpon the ſixteenth day of the Moneth Loys, on the which day Cyrus (as ſome ſuppoſe) was borne: which day among the olde Perſeans was highly honoured, for of all the feaſtes and ſacrifices of all ſolemne great daies, the daies of their Kinges natiuities were moſt in honour eſteemed. This was the onely and greateſt feaſt of the Perſeans, for the rich men would celebrate the feaſt of their Kings byrth with ſacrificing of whole Camels, horſes, Oxen, and Aſſes, ſparing no coſt in this feaſt: the poorer ſort ſtrained themſelues with all charges to ſet forth the feaſt of their Kings natiuities: at what time the Magiſtrates vſed to ſing the ſong Magophonia at their feaſt, and the ſong Theogonia at their ſacrifice. For this feaſt Sacæa was called among the Theſſalians Peloria, in Creete called Hermea, in ſome place

The Perſean feaſts vpon Cyrus natiuitie.

The great kings of Perſia.

Herodot and Cteſias.

Theogonia.

Hermea.

place called Penagria. In another place called Saturnalia but in all places vsed and celebrated with great solemnities at the natiuities of Kinges and princes, and here in England for September and Nouember, Nil nisi dicimus Io.

Your Dythirambion songes and Orgyes trickes,
your Bacchus daunce is done,
Your Iuie crownes and crowned Nymphes,
Your sacred Thyrsus's wonne.

Of the byrth of Alexander and of the Macedonian feastes.

The Macedonians likewise vpon the byrthday of the great Alexander by the decree and commaundement, first of Philip, Alexanders father, who during his life kept solempnly a most royall feast for three seuerall daies. The first and the greatest feast was for his son Alexanders birth: The second cause was, for that his Lieutenant generall Parmenio had gotten a noble triumphant victorie ouer the Acaians. The third cause was, for that his horses & chariots wan the garlãds at the games of Olympia: This happened all in one day, on which day Alexander the great was borne. The same very day the monstrous great Temple of Diana was burnt by Herostratus to become thereby famous, at what time the Priestes of Diana cried out, Magnum Asiæ malum nasci. This feast Triplicia was long time after Alexander obserued by the Macedonians, and yearely solemnized in memorie of Alexanders natiuity, with great triumph & pompe, vpon the day of his byrth, called Læta & fortunata Macedonum dies: on which day the Macedonians vsed to weare the picture of Alexander about their neckes in iewels, and on theis fingers in ringes.

This day they vsed sacrifice, and celebrated plaies & diuers kindes of games. Argiraspides, Alexanders chiefe souldiers celebrated the feaste of Alexanders natiuitie as long as they liued,

liued, and disdained to serue vnder King Antigonus, or any other King after Alexander died: Euen so, Homorimi chiefe souldiers vnder Cyrus, refused to serue vnder Cambises: and so of Achilles Myrmidones: and of Pyrrhus Dolopes. I may speake of others who refused (after renowmed and valiant kings) to serue wicked princes & cruell Tyrants.

If the Macedonians solemnized so great a feast, in memorie of Alexander, vpon the eight of Februarie, who liued but 12. yeares King, and that with such blood', that he left scant a King vpon the earth to succeed him, what may be said of September, and that for 32. Septembers past which we, sine cæde & sanguine haue enioyed, Dux fœmina factum: This we may well say and sing,

Your stately daunce Enoplia call'd,
your pompe of Peplon fell:
To your solempne Epenician songe,
you Greekes, must say, farewell.

The manner and order of the Indians in celebrating the natiuitie of their kinges.

THe Indians so honoured the byrth-day of their King, at what time the daies began to lengthen, that the king with all his Nobles went to the riuer Ganges to wash & bathe themselues, where they offered in sacrifice to the Sun a number of blacke bulles, for that collour among the Indians, is most esteemed.

After sacrifice done to the Sun, the King held a feast, which the Romans called Hylaria, which was woont to be celebrated vpon the eight Calend of Aprill, at what time the Romain Matrones, and the yoong women of Rome crowned with Myrtle, bathed themselues before they sacrificed vnto Venus.

This very time, the yoong men of Athens kept festiual

daies with myrth and passime, to honour the Moone for the like cause as the Indians had for the Swine. This feast Hylaria had all publike and solempne plaies, with all kinde of triumphes, for ioy that the Sun began to turne his face, and to lengthen their daies, tanquam patriæ solatium & initium lætitiæ: But what may we in England, de Sole & solatio nostro, for this 33. yeare Nonne canemus Io?

Hylaria.

Hypingos.

Ivla.

To sacred CYNTHIA sing we loud,
aloud HYPINGOS sing:
And sound IÜLOS CERES song,
ELIZAS byrth to ring.

Of the byrth of Xerxes and of the solempne feast thereof.

THe great Xerxes king of Persea vpon the very day that he succeeded his father Darius Hisdaspis as king, hee yearely most solemnely vsed to celebrate such a princelie noble feaste in memorie of that day, which the Perseans so honoured, tanquam imperii natalem, as he would command all the Nobles of Persea to come in the greatest pompe they could, and he himselfe in his most sumptuous Persean robes with his Diadem vpon his head, solempnized the feast with al pompe and glorie. Vpon the which day Xerxes was called of all the Peeres, Nobles, and all his people Titan. This day was so celebrated among the Perseans in remembrance of Xerxes first day to his kingdome, so the Siracusianes honoured Timolion for his great victories, in memorie whereof they yeerely vpon the day of his byrth decreed, that plaies and games of musicke, with running, wrastling, throwing of darts swimming, running of horses, with other exercises of the body should be celebrated.

Xerxe first day to his kingdome, called Titan.

Timolions byrth.

In like sort, the Parthians obserued that day, that Arsaces their King had subdued Seleucus with all kinde of ioies,

myrth

myrth and triumphes that the Parthians could inuent: they magnified that day with all games and plaies, & kept a great solempne feast in remembrance of their libertie and deliuerance from their bondage and thraldome vnder Seleucus by Arsaces. If therefore they honoured that day, Tanquam initium libertatis with songes Theogonia, shall we not Canere Pæan, that haue long inioied peace and quietnes of libertie by the natiuity of Eliza.

Theogonia.

Let Magi for their Persean states,
found their Theogonian song:
Let Egypt of their Isis brag,
we sing ELIZA, long.

Of the solempnitie on the byrth-day of prince Aratus by the Achaians, with feastes and sacrifice.

Aratus natiuity.

IN like manner the Achaians solempnized the natiuitie of Aratus with a royall feast and sacrifice, yearly vppon the graue of Aratus, which was called Aratium: The priestes were gyded about with a purple cloath, the Senate in white robes with garlands of flowers on their heads, the Magistrates and chiefe Officers of all Achaia with great pompe crowned with Laurell and Myrtle, with hymnes and songes made a solempne procession round about Aratium vppon the byrth-day of Aratus: such was his loue among the Grecians, that he was chosen seuenteene times Generall of the Achaians: and therefore such was the memorie of his natiuitie.

Cities builded to honor kings.

The Trophees and triumphes that were inuented to honour the natiuities of Kings and princes were such, that some builded Cities, as Alexandria, to honor Alexanders name: Cæsarea to honour Cæsar, and Antiochia to magnifie the name of Antiochus the great. Yea, such were the dignities and honors of princes, that the Senators and Patricians of

Rome, by common consent of all the Magistrates, chaunged the name of the moneth Quintilis to be called the moneth of Iuly, to honor the name of Iulius Cæsar, and the moneth Sextilis to be called August, in memorie of Augustus byrth, which to this day stands.

Quintilis chãged to Iuly & Sextilis into August.

Yet Domitianus the Emperour, though he had commanded by a decree, that the moneth October shoulde bee called Domitianus after his owne name, in remembrance of his natiuity: and Germanicus, father to Caligula, commanded the moneth September to bee called Germanicus, to holde his birth-day, yet tooke no effect: such is the continuance and long memory of a good Prince, and such is the decay and short remembrance of a wicked prince.

Of the feasts and triumphs in Iulius Cæsars natiuity.

THe natiuity of Iulius Cæsar vpon the Ide of Iuly, was by himselfe so obserued, that among all imperiall and triumphant feastes, he only celebrated games & plaies, feastes and sacrifices vpon that day, that far exceeded al other feastes and games: and after Cæsars death, his Nephew Augustus obserued the like course in remembrance of his Uncle, for he within his owne Pallace in Rotundo Templo kept yearely a solempne feast with all pompe and myrth, to set forth the remembrance of Cæsars natiuity: which feast continued for sixe daies, during which time, the plaies called Ludi palatini were celebrated with Epinician songes of Greece.

Iu. Cæsars natiuitie.

Thus, if the Persians in remembrance of Cyrus byrth, the Macedonians in remembrance of Alexanders byrth, the Siracusians of Tymoleon, the Parthians of Arsaces, the Achaians of Aratus, and the Romans in remembrance of Romulus natiuitie celebrated feastes, games and plaies, with all

solempne

solempne pompe, myrth, ioy and all kinde of triumphes, singing out loud with songes of ioy, called Talasius: Then, O quam te memoremus Eliza.

Let Romanes sing Mamurius song,
And sound Talasius fame:
We laugh aloud, and clap our hands,
And sound Elizas name.

Vpon the twentith day of the moneth Munichion, the yoong knightes and lusty Gallants of Athens in moste solemne order with the pompe of Peplon, went in procession-wise, crowned with Laurell, from the Castle of Minerua to the wood Aricinum to doo sacrifice vnto Diana, with torches, Lampes, and sundry kinde of lights in the night time to honour the natiuitie of Diana, which is set foorth in the feast Elaphobolea in Februarie, with musick, myrth and the song Hypingos. Elaphoboleas

The natiuitie of Iuno.

The natiuity of Iuno is set foorth in Liuii to the full in this sort. Two white Oxen were led from the Temple of Apollo through the gate Carmentalis vnto the City, after were caried two Images of Iuno crowned with garlandes made of Cypresse, after that went 27. yoong delicate Virgins apparelled all in white long Garments, playeng on instruments, and singing sacred himnes in verses in the praise of Iuno vpon the day of her byrth: after these Virgins followed ten men crowned with Laurell, marching forward in procession-wise with great solempnity, vntill they came to the market place, where the Virgins vsed some kinde of stately dauncing: after dauncing, they went to the Temple of Iuno to sacrifice, and after sacrifice, solemnized a great feast in memory of Iunos byrth. Iuno. Apuleus de aureo asino.

The byrth of Minerua.

Quinquatria, IN like maner, vpon the Calendes of March, the feast of Minerua was celebrated in Mount Celio at Rome, wher the plaies called Quinquatria were sumptuously solemnized, continuing fiue daies: at what time they presented Minerua with presents and rewardes: On the which day, the yoong knightes and lusty youthes of Rome, entred in armes on horse backe and on foote into Martius field, to honour Mineruas natiuitie with feats of Armes.

This feast was in Athens solemnized by the name of Panathenæa, their Poets, Orators & Musitians contended for victories on the day of Pallas byrth, as they did in the games called Scenici: The prize and reward of the Victor, was to weare a long precious garment called Palladium, wrought ouer with golde, and to weare a crowne of Laurell, and to sit in the chaire of Pallas.

Of the birth of Ceres.

THe byrth of Ceres is solempnely celebrated with a royall feast called Cerealia, with all games thereunto belonging Iulos. with hymnes and songes named Iulos.

Of the birth of Venus.

The feast Adonia. THe nativity of Venus is kept in memorie among the Grecians and the Romanes, that yearly vpon the very day of Venus byrth, the feast Adonia is celebrated & the songes Eroticos, with musicke and myrth round about her Altar

Altar in procession-wise, all crowned with Myrtle, daunсing, feasting, and sacrificing to honor Venus: may we not then say, O Dea certa nostra, and after sing of Eliza,

Howe pale in Ida Pallas plead, how fond enuy'd Iuno doome,
how raine had Venus Paris prest, had then ELIZA come,
Discend Calysto should from Skie, the skies should Hebe fro,
Vrania should from skies depart, there should ELIZA goe.

Homers Birth,

SO Homers day was obserued, that vpon the day of his byrth they coyned money in Chios with Homers image and his name written about the image, so that when he died, seauen cities of Asia contended for his funerall. Smyrna, Athens, Rhodes, &c.

Epicurus birth,

EPicurus Schollers on the twentith day of euery moneth celebrated a great feast, called Ichada, in remembrance of their maisters byrth: for vppon that day they carie their Maisters Image to this feast, and lay it in a chaire, crowned with Laurell and trimmed with chaines and Jewels, with great solempnitie, and with sacrifice to the Goddes for Epicurus byrth. Ichada.

BEfore Rome had growen to any greatnesse, the first Kinges trimmphed on foote into the citie, as Romulus, who, though he triumphed ouer king Acron, whome he slew in a combat chalenged, yet he caried vpon his shoulders the rich spoiles of the same King, being set in order vpon a yoong greene Oke, as Trophees of Triumphes. So did Cor. Cossus, who slew (fighting in field hand to hand) Tolumnius, Generall of the Tuscanes: and so did Marcellus, who Acron.

Britomarus. likewise slew with his owne hand Britomarus, King of the olde Gaules, before they were called Frenchmen: This honor happned to none of the Romans beside, for Rome yet was scant heard of: but in continuance of time their triumphes grew vn to such a pompe, that some were caried in triumphant chariots drawen with huge Elephants, as Pompey the great in his triumphes ouer Affrica: Iulius Cæsar in his triumphes ouer the Frēchmen. Some were caried with their triumphant Chariots, drawen with tamed Lions: others drawne with strong tamed Partes, as Aurelianus: others drawen with great Tygers, as Heliogabalus: others drawen with monstrous Mares, Hermaphrodits, and others drawn with huge large dogges: so that the Romans far excelled all Kingdoms in their triumphes, especially in the time of their last Dictators and Consuls before their Emperours time: for Pompey the great in his three triumphes ouer Affrica, Asia and Europe, caried captiues 339. Kinges children, princes, peeres & noble men as prisoners, to stand pledges in Rome: among this number, he brought Aristobulus, king of Iudea, and Tigranes, King of Armenia, fiue sonnes and two daughters of King Mythridates.

The strange triumphes of the Romans.

Others brought in their triumphs the Images and Statues of the kinges which were slaine, or otherwise died before they could be taken Captiues, as Lucullus brought the Statue or picture of Mithridates, set out and painted very liuely in Enlignes.

Scipio caried in his triumph at Carthage, the image of Asdrubal, Hanibals brother.

So Augustus brought the image of Cleopatra to Rome in his triumph, after she slewe her selfe to beare compaune with her friend Marcus Antonius.

Others brought in their triumphes Kinges aliue, as Iulius Cæsar brought King Iuba and his son, with all their treasures of Mauritania in great triumphes and pompe into Rome.

Iuba King of Mauritania.

Iugurth K of Numidia.

Marius, brought in his triumph Iugurth with al spoiles & wealth

wealth of Numidia, with all the solempnity that could be.

Paulus Emilius triumphed ouer Perseus, king of Macedonia and his children, whom he conquered and brought captiues and prisoners into Rome.

Others brought in their triumphes, with all pompe and solempnitie, crowned with Laurell and with Olive garlands the formes, likenesses and pictures of mountaines hilles, woods, cities townes, riuers, scituated in those regions whom they conquered.

Lu. Cornelius Scipio after he had put Antiochus the great to flight, he caried in his triumph into Rome, the likenes and form of 130 Cities and townes which he conquered in Asia, and therfore was surnamed Asiaticus. Alex. lib. 6. Cap. 6

Scipio Asiaticus.

Lu. Silla in like maner caried all the Cities of Greece, set out very liuely on large Ensignes, and painted brauely on banners and flagges.

So did Marcellus cary the picture of the citie Siracusia in his triumph, set out on long Tables.

So did Cæsar carie the likenesse and forme of the Riuer Nilus, and the riuer of Rien in long Tables painted, with the Pictures of Scipio and Cato: So that nothing escaped the Romaines in their triumphs, for the greatnes of the Empire grew such: But all these triumphes of Alexander, of Cæsar, and of others were gotten with blood, and after holt with blood: therfore sing we of Eliza, the prince of peace.

Rue Rome in Nœnian verse thy losse,
sing Greece your Ialemon song:
Cease Persea your Theogonian Odes,
sing we ELIZA long.

The triumph of Alexander the great ouer Darius, king of Persea was such, that from Arbela vnto the great citie of Babylon, the waies were so spread with all kind of flowers, and sweet spices: on the one side of the way were Altars thick builded of siluer, golde, and pretious stones, wher the Persian

Magi stood in their Persean weedes with all the glorie and pompe that could be deuised to doo sacrifice to the Goddes, singing their songs Theogonia, with sacred verses & himnes in praise of the Conqueror: On the other side of the way, were such sumptuous tables, full of wine, set vp with fine cheare to solace the weerie souldiers, euery table hauing his banquet equall to the greatnesse of the victory: Alexander made his triumph into Babylon this way, with his Tygers, Elephants & Camels, with a world of triumphs after him: his souldiers all crowned with Laurel, & with Epinician songs in the praise of the Gods and the Conqueroure, in such sort, that infinit it were to set downe in particulars the pompe of that triumph, how Darius wife, his daughters, his Nobles, his treasures: In fine, the glorie & greatnes of Persea was led in that triumph, whereby was Alexander flattered by the Magi of Persea, and the priestes of Amon calling him the sonne of Iupiter.

The greatnes of Alexand. triumphes.

Pyramides & Obelisks are Egyptian triumphes.

After he had triumphed with pompe and great solemnitie into Babylon, he maried ninety of the Macedonian Peeres vnto so many Persean Ladies; and Alexander himselfe maried Statira, daughter to king Darius. This feast continued fiue daies with all the royalty and magnificence of the world.

I will omit his triumph ouer Porus, king of India, which seemed equall, or rather greater, than any his other Triumphes in Greece. In Macedonia were Pillers and Arches triumphant made, and set vp as monuments and Trophees of triumphes, as the Egyptians had their Obeliskes & Pyramides triumphant, as the onely ornaments and remembrance of their kinges.

THe Romane Emperours were woont, vpon the eyght of August to celebrate festiuall games with all pompe and shewes: in which feast Ludi Votiui were solemnly plaied: which continued as many daies, as the Emperour, raigned yeares in the Empire: for the number of the daies in Votiuis ludis should answere the number of the yeares of the

Ludi votiui

Emperors

Emperors raigne. So Adrianus honoured the first day of his adoption into the Empire, by his Uncle Traiane, with the plaies Ludi votiui, as he celebrated the feast of his natiuity with the games called ludi Natalitii, for these three daies: the byrth day, the imperiall day, and the dieng day were euerye where with great honour and pomp solempnised: for the Romans mused nothing more than one to excel another in pomp and in solempnity of triumphes: as Galienus had an hundred white faire Oxen with their hornes gilded, and their backes couered with all kinde of changeable silke, ten Elephants, with other wilde beasts: to the number of 200. straunge Pageants, & diuers games and plaies, some representing the maner and fourme of Cyclops, some of Satyrs and Faunes: Others trampling and dancing, and fencing before the triumphant Chariot: Women and maides carieng torches, lampes and al kind of lightes to celebrate the feast Hecatombæon, & after to play the games Circenses, in memory of his natiuity. Galienus

The Emperour Probus, among other solempnitie and pompe of triumphes, caused his souldiers to plucke vp yoong greene trees by the Rootes, and set them so thicke rounde about the place Circus maximus, that it seemed rather like a great parke, or a greene forrest (than a Theater to play on) wherein were a thousand wilde Boares, a thousand Hartes, a thousande Deares, a thousand wilde Goates, & a thousand Estriges. Probus triumphes.

The next day were brought an hundred terrible Lions, three hundred Leopardes, brought out of Siria & Libia, three hundred mightie hugh Beares, an hundred Lionesses, with many other wild beastes: at what time they vsed hunting with all kind of weapons and dartes, with all deuices and pollices for the killing of those beastes. Alex. lib. 6. Cap 6.

In like sort Aurelianus triumphed ouer king Odenatus and ouer Zenobia, Queene of Palmeria, the pompe whereof was such, that three triumphant imperiall chariots, one of siluer, the second chariot all of golde, the third, all of precious stones, in the which Queene Zenobia was caried, a Queene

of passing vertues and singular learning. In this triumph, the Emperour Aurelianus followed in the fourth chariot, which was drawen with eight faire strong Harts.

Aurelianus triumph.

In this triumph were Elephantes, Tygers, Alces, Camels, Leopardes, beside infinite number of wilde and tame beasts.

In the triumph of Seuerus were foure hundred wild beasts and three hundred tame beastes, in all seuen hundred wilde & tame beasts let loose in the Amphitheators in Rome: as Lions, Panthers, Elephants, and Beares, wilde Asses, wilde Oxen, and wilde Beares, which after long, terrible and daungerous fight, were slaine by politicke stratagems, and the feast thereof was celebrated for seuen daies, an hundred beasts euery day consumed in feasts, with all solempnity pomp, magnificence and glorie.

Titus celebrated two feastes: one in memorie of his father Vespasianus, in Beritto, a citie in Siria, and the other in remembrãce of his brother Domitianus natiuity in Cæsarea: Who after great games and royaltie, caused diuers Iewes, taken Captiue at the sacking of Hierusalem, to fight with terrible wilde beastes, and so to be deuoured.

Titus triumph.

And so of the rest of the Romans triumphes, which were in number 320. from Romulus, the first triumphãt King, vnto Probus, the last triumphant Emperour: which continued 260 Olympiads, so long the Romans state continued.

The Romans triumphed but 320 in 1200. yeares: O ten times more happye England, sithens her Maiestie was crowned Queene vntill this day, 20295 triumphes of Ouation without blood, which neither Romanes, Grecians, Persians could neuer boast of, for their triumphes were bloody: & therfore, blesse we her birth, and say,

Here Ioue Pandora staid in state, here Mars Pamphila stal'd,
Here Phœbus points Pansophias seat, diuine Eliza cald:
With Olines deckt, with Palme attyr'd, with Laurell crown'd is she,
With Myrtle branch triumphant like, a prince of Peace to be.

Of

Of the byrth of Mahomet.

THe natiuity of Mahomet, which was vpon Friday, is vnto this day among the Saracens solempnly celebrated with diuers ceremonies and sacrifices in remembrance of his byrth, euery Fryday through the yeare, but specially vpon good Fryday, in contempt of our Sauiour Christ, the Saracens haue such a royall feast, that the charges of that one dayes feast far surmounteth all the other 51. feastes. The Arrabians honour the natiuity of their Mahomet so much, that they begin the yeare, and make their computation of time from the byrthday of Mahomet by the name of this word Hegyra, as the Hispaniards were woont of long time after they were subdued by the Romaines, to number their yeares from Augustus Cæsars raigne, by these foure letters, A, er, a: which is, Annus erat Augusti. If these infidels and Paganes obserue a memoriall for the natiuities of their kings and pyinces throughout the whole world: as,

In Persea, the byrth of Cyrus vpon the 16. day of the moneth Lois. August

In Macedonia the natiuity of Alexander the great, vpon the Ide of Februarie.

And in Rome the natiuity of Romulus vpon the 21. of Sept.
In like sort, the natiuity of Iu. Cæsar vpō the 4. Ide of July.
The natiuity of Nerua vpon the 4. Calend of Decemb.
The natiuity of Adrian vpon the 6. Calend of Nouemb.
Of Antonius pius vpon the first of Aprill.
Of Gordianus vpon the 13. of January.
Of Constantine the great, vpon the 4. Calend of February.
And so of Traiane, Vespatian, and others, whose natiuities were with great honor obserued, and with great dignitie of triumphes, feasts, sacrifices, games and plaies, with all pompe and glorie in remembrance of good kings natiuities, solempnized: For Beata respub. cui pinceps Philosophus.

If all the kingdomes of the world in their feast Natalitia

in memorie of the most happy state of a good King vsed al kind of strange inuentions to magnifie their kings: The Egyptians in their Pyramides & Obeliskes: The Grecians in their triumphant Arches and Pillers: the Perseans with feastes & bankets, solemnized the natiuities of their kings, and the Romans excelled with sundry pompes of triumphes to set foorth the dignities of their kings, Dictators, and Consuls. Others in the sacred wood Aricinum, do sacrifice to Diana with their pompe of Peplon. &c. Beside such magnificent and triumphant games and plaies to set foorth the dignities of the feast Natalitia in memory of good princes natiuities. As, at Athens Magna Panathenæa, first instituted by Erichonius to honour Minerua euery fift year. In like maner as the games of Olympia was by Hercules, celebrated to honor Iupiter, or Isthmia was by Theseus made to honour Neptune: So in Rome the great plaies and games, called Ludi triumphales: Ludi Natalitii were onely to that effect inuented, to magnifie good princes, and to record their worthinesse with feasts, triumphes and plaies in memory of their natiuities. For at this feast of Natalitia, the common people assembled together with sweete flowers, greene hearbes: some made them booths with oken boughes, and some tents, couered with long reedes with great banquets, and much mirth, to honour the natiuities of kinges. The Romaine shepheards dressed vpon that day their sheep-fold with greene rushes, sweet flowers with branches and boughes: they, their wiues and families with nosegaies and garlands, with bagpipes and fiddles celebrated their feast Palilia at the byrth of any king, Dictator or Consull of Rome.

The varietie of triumphes

Isthmia,

Natalitia.

Saturnalia. Sigillaria. Lupercalia.

In other places they celebrated the games Saturnalia in December: their games Sigillaria in Januarie: the games Lupercalia in Februarie. But in Athens their Bacchanalia is solempnized in Nouember: where the Ministers & priestes of Bacchus and Diana, by the names of Mimallones, Sileni, Menades Bacchæ, Satyri, &c. al crowned with Iuy garlands and with Iuy Speares in their handes, singing the song of

Bacchanalia.

The names of Bacchus priests

Di-

Dithirambos, dancing Enoplia with the pompe of Peplon to honour Bacchus. But our Bacchanalia in England is otherwise in Nouember than in Athens: wherefore, we may Canere Pæan, and say, Io, for our Eliza: For,

With Graces three, with Muses nine,
with Sibils ten can she,
With three the fourth, with nine the tenth,
With ten the eleuenth be.

The natiuity of our Sauiour Christ.

The natiuitie of our Sauiour Christ seemed so simple, his life so poore, and his death so ignominious, that hee was a stombling blocke to the Iewes, and a laughing stocke to the Gentiles: they so thought, for that he was borne in Bethelem a litle village in Iudea, and that hee liued and was conuersant among simple people, without pomp and glorie, and that he died the death of the crosse with reproch and shame: supposing him to bee a Carpenters sonne, but they were deceiued, his byrth was most glorious, the appearing of the Starre prooued it, the discending of Angels singing Gloria in excelsis, did manifest it, the comming of Magi from the East, did confirme it: his life was most imperiall, commanding water into wine, the blind to see, the lame to go, the sicke to health, and the dead to rise. His death was moste triumphant: with the song of Hosanna he vanquished deuils, subdued hell, and conquered the world, and said, Consumatum est. Therefore his natiuitie is to be solempnized of all Christians, his life to be worshipped, and death to bee glorified with Alleluiah, Osanna, and Gloria in excelsis, songs triumphant and fit for Iesus Christ our sauiour.

Of the happy natiuitie of our gratious Queene Elizabeth.

WHat shall we write further of triumphs and of natiuities: But our day began the seuenth of September, the most happy and blessed day of Queene Elizas natiuitie, of whome wee haue triumphed 20295 daies, euery day being a triumphant day, sithence her Maiesties byrth vnto this present time.

With whom, neither Romulus, though canonized, and after called God Quirinus: neither Cyrus, though named the Great King: neither Xerxes called Titan: neither Alexander the great, though called the son of Iupiter: neither Cæsar though called perpetual Dictator. In fine, neither Assur, nor Pharao: neither Iew or Gentle can with their Triumphs and pomp of natiuities, match Elizas byrth. The reason is plaine, because her God is the God of Abraham, in whose seed the children of God possesse eternity, and for whose sake, we in England enioy peace and quietnes.

Thus endeth the feastes Natalitia, concerning the Natiuities of kinges and princes.

Of the ancient order & maner of the inaugurations & coronations of diuers Emperors, Kings, Princes & high Priests: with their seueral ceremonies & solemnities: and first, of the sacred annointing of Aaron the high Priest, by Moses: of his glorious garments of consecration, sacrifice, and sacred annointing of the high priest, to be obserued in Israell for euer.

AFter that the Tabernacle was made, which was long before the Temple, God commaunded Moses to call Aaron, & first, before he should bee annointed high Priest, to make such sumptuous and glorious garments, as the excellency of his calling might bee knowen, and the dignitie of his Office present the Maiesty of the highest. Hence al the annointed christian kings of the world tooke their platforme, as an example to be followed in the inauguration, annointing, and crowning, by God warranted, and by his spirit particularly set down to Moses: all the cunning and skilfull workmen in Iudea were appointed to make Aarons holy garments: which were these, Aarons annointing.

1 A Robe,
2 An Ephod.
3 An embrodered Coate.
4 A breast Plate.
5 A Myter.
6 A Girdle.
7 An holy crowne.

These were called holy garments, and be consecrated before the high Priest shoulde bee annointed.

First, a breast plate and an Ephod, and vppon the Ephod two Onix stones, on the which were grauen the 12. Tribes of Israell, six vpon the one, and six vpon the other, which was

made of pure golde, blew silke and purple Scarlet, and fine twined lumen of imbrodered worke.

Then had the high Priest an embrodered coate, wrought very curiously, and a curious robe wrought vnto the grounde, vpon whose skirts were Pomgranets in golde wrought with purple silke and scarlet.

Then did Moses set a Miter vpon Aarons head, and vpon the Miter a plate made of pure golde, called the holy crown, on which was written this sentence, Holinesse vnto the Lord.

For the high Priest could not giue sentence without that on his breast, vpon the which were written these wordes, Vrim and Thumin.

A breast plate of Iudgment with the like work as the Ephod was, and made foure square, on the which were set foure rowes of stones, in this sort.

The 1. rowe.	A Rubie A Topaze. A Carbucle.	The 3. row	A Turky. An Achate. An Hematit
The 2. rowe.	An Emerald. A Saphir. A Diamond.	The 4. row.	a Chrysolit. An Onix. A Iasper.

12. stones.

These 12. stones, according to the names of the 12. Tribes of Israell were wrought with gold, and set in embolsment.

After these holy Garments were made, the high Priest was brought vnto the doore of the Tabernacle, which was couered with blew silke, purple and scarlet, twined & wrought with needle work ouer, and there he was annointed, to be high priest & his posterity after him, putting on his coat first, & after the coat, the tunicle of the Ephod, thē the Ephod it self, thē the breast plate after he had put on a Myter vpon his head, & vpon the Myter an holy crowne, and then was the high Priest annointed with the holie oile, and his Garmentes hallowed with sprinkling of the oile vppon them, and these holy garmentes were reserued for the successor of the high Priest, to be therin

Exod. 29

annoin-

annointed, and to minister in the holy place, for the sacrifices and solemne ceremonies which were commanded to be done at the consecration of the Priest.

Halyear. lib. 1.

Liuius.

Of the sacred annointing of the kinges of Israell.

THe annointing of the first king of Israel, was by Samuel the Prophet, who was commanded to annoint Saule, the first king of the world that was annointed: he poured oile vpon his head, he killed him, and said, the Lord hath annointed thee king ouer his inheritance: and the people shooted, & saide, God saue the King: at this time began first the vse of oyle in annointing of Kings: After this maner were Saule & Dauid annointed Kinges of Israell, and after Dauid, his sonne Salomon.

Saule annointed k. of Israel

The order and ceremonies, were to ride vpon the Kinges beast, and to sit vpon the kings throane, where the Prophete (being called the Seer) poured the oile vpon his head, to signifie the gift of the holy Ghost: then the Prophet killed the king vpon the cheeke, and turned his face to the people, and said, God saue the King: Then they sounded the trumpets, and brought him to his dinner with all myrth and musicke. Thus were Saule and Dauid annointed by Samuel, and after them Salomon annointed king.

Of the maner and order of the inauguration and the making of the kinges of Rome.

IT was not lawfull by the Law of Romulus, to elect any king in Rome, without diuination, which during the first kinges in Rome continued at the election of any King in

Rome before the Consuls time, at what time the Soothsaiers should ascend vp to the top of an hil, or clime vp to an high tower, where the Soothsaier sat vpon a stone with his face towards the South, with his Auguring staffe called Lituus in his left hand, with the which he deuided, and marked out the quarters of the heauen, the foure coastes of the South vpon the right hand, and the North vppon the left: hauing done sacrifice, and offered oblations with sacred vowes made, he laide his hande vpon the new elected kinges head, heauing vp the other hand vnto heauen, looking as far as he could to the south, praieth in this sort vnto the Gods. Iupiter Pater, si fas est, Numam Pom. cuius ego caput teneo, regem Romæ esse, vti nobis signa certa ac clara sint inter eos fines quos feci: He earnestly looking into the South partes, either for lightening or thundering, or some flieng of birdes or some strange motion of stars, at the sight of which thinges, the Soothsaier openly pronounceth him to be king elected by the Goddes, if no signe had appeared, yet one ex Collegio Augurorum, standing vpon the left hand of the Soothsaier should openly pronounce him king, lawfully elected, and appointed by the consent of Iupiter and Mars, which were the two chiefe Gods, to whom the old Romans sacrificed: Then the king should be brought into the company of the sacred Priests called Flamines, and Feciales: there the high Bishop, called Pontifex maximus should bring him ad Forum, to the Market place, ministring vnto the king his oath.

Halyear. lib. 1

Lituus.

The inauguration of the first kinges of Rome.

The oath of the Kings of Rome.

1 Vt teneret sacra Deorum piè & syncerè,
2 Vt Iura sanciret patriæ cum cura & industria.
3 Vt vrbem Romã defenderet cõstantia & fortitudine
4 Vt Populum tueretur cum studio & prudentia.
5 Vt debitum honorem & obsequium Pontifici max. to the Priests, Flamines and Feciales.

Then the Priests Flamines, brought him in a coate of Purple in graine, and vpon that, a long robe of purple collour, which Romulus appointed to set foorth the maiesty of a king, with twelue Seriears carieng Mares before him, and twelue

Typstaues before the Seriants, to make roome, and to keep the people backe: three hundred of the kinges guarde called Celeres, and an hundred Senators attending vppon the newe King to Iupiters Temple, to offer sacrifice, and from Iupiters Temple after sacrifice, to his Pallace, to mount Palatine.

Of the order of the inauguration and Coronation of the kings of Persea.

IN Persea after great King Cyrus death, for so were the kings of Persea called, Great kinges: his Successors vsed Cyrus orders, with the like ceremonies as was solempnized at the inauguration of King Cyrus: for then there was no annointing of any king in the whole world but of the kings of Israell: other nations vsed such ceremonies as their countries obserued in their electing of Kings.

The inaugurations of the kings of Persia from Cyrus time.

In some countries they made choise of the most likeliest man in sight, as among the Ethiopians.

Among the Meads, he that excelled in comelinesse and talnesse of person and strength of body, should be elected king.

In Libia, he that was most swift in running should bee King.

In Persea, then a Kingdome vnder the Meades, vntil Cyrus time, whose greatnesse grew such, as he became the onely Monarch by whome all the East kingdomes were subdued: his successors, the great Kings of Persea were with these ceremonies made kings. They shold sit in Cyrus chair, they should put on those garmentes that Cyrus first ware, which were kept as monuments and reliques for the Kinges of Persea. The new King sitting so in Cyrus chaire, three of the greatest Peeres in Persea brought vnto him three dishes, in the one were fiue drie Figges: in the second a litle Turpentine: the third Milke. These ceremonies being finished, after that the new King had eaten of the drie figges, and had tasted

The ceremonies at the inauguratiõ of the kings of Persea.

tasted of the Turpentine, and drank of the milke, he rose from Cyrus chaire, and was thence brought vnto the next hill: for the Perseans had no Temples, nor Altars there. After supplications done, they sacrificed vnto the Sunne, whose Temple (say they) is the whole worlde. Thence the King is brought to Persepolis, where the newe King againe putteth on the twelue sundrie robes of Cyrus one after another by seuerall ceremonies to be done, while they doo sacrifice vnto the whole hoste of heauen, the Sunne, the Moone and the Starres, whome the Perseans call in one name Iupiter.

Tiara.

Magi there hauing Tiara on their heades, and crowned with Myrtle, sang their sacred songes Theogonia, while the newe King is putting on of these twelue robes.

Magi.

After this, the King went to Cyrus chaire, and read the lawes of Persea: For as the old Kings of Rome were only by the denination of the Augurers made kings: and instructed in their kingdoms, so the kings of Persea were by their Magi instructed in their sacrifice, & taught in their religion, without whom neither was it lawful to the Romanes to doo sacrifice without their Augurer stood by, or to the Perseans without their Magi being in place.

Augurers

Of the ancient order & manner of the inauguration and coronation of the Emperours of Rome.

The first emperors of Rome were not crowned,

THe Romanes in the latter time, were woont at the Coronation of their Emperors, to haue three seueral crowns,

3. crownes belonged to the Romane empire.

the first of siluer, which was kept in Aquisgrane, a city in Germany, this crown belonged to the states of Germany, where the late Cæsars were by cõsent of the whole peeres of Germany crowned first. The 2. was Iron, which was kept in Millaine, a citie in Italy, where likewise hee should bee crowned with that Iron crowne, which belonged to the kingdome of Longobarde. The third crowne was the imperial Diadem

of

of the Romanes Empire, kept by the Popes of Rome, and before the Popes, by the Bishops of Rome, which continued after Christ 600. yeares and od: Two dayes before the Emperour should be crowned with the third and last Diadem, he should come vnto the Chappel of the Emperours pallace, the Bishop (after sacrifice and seruice done) should annoint the Emperour, hauing on his head the Iron Crowne of Longobard, where before he was crowned. The ceremonies at the coronation of the Emperors of Rome

Now before him was brought by a Marquesse, a golden scepter, and by a Duke a sword of gold: the 3. a sphear of gold with a crosse, full of precious stones: the 4. the imperiall Diadem of the Romans: Frō thence the Emperor was brought to Vaticanum by a Cardinal, where, after hee had read many Roman ceremonies and customes ex libris Pontificiis before Cæsar, he held him a booke, whereon the Emperour should sweare to defend & maintain the Pontifical dignity of Rome. From thence two other Cardinals shuld lead the Emperour into S. Gregories chappel, where he shuld wear the imperial robe, with certain weeds & robes of rich garmēts of Damatia for that time appointed: ther also certain ceremonies wer read to him, concerning his care & diligēce in the administration of the Romane Empire. Omitting the particular celebration of sundry ceremonies, he was with the holy oile annointed vppon his shoulders, & vpon his right arme by the ancient Cardinall, and after, by the Bishop of Rome stald in his imperiall seat, where the Pope deliuereth vnto him a golden scepter, signifieng thereby he should godly rule his people: after, he deliuered him a naked sword to persecute the enemies of Christ: thirdly, a golden apple: & fourthly, a Crowne, called rather Tiara, for few Emperors of Rome vsed to be crowned at their inauguration at their first comming to the Empire. the orders of the coronatiō

These were Insignia Romani imperii: the Emperor after these ceremonies being thus finished, kneeling downe with great reuerēce kissed the popes foot, & toke his seat vpō the left hand of the Pope, which was very richly appointed, and then was called Emperour: then the Bishop and the Emperour re-

receiued both the Communion: and after, the Trompettes sounded, the belles rang, the people shouted, they brought the Pope vnto his horse, the Emperour standing on the left side of the Popes horse, gaue the styrrop to the Popes foot, and then (the Emperour mounted on horse) tooke still the left hand of the Pope, before whome were caried three Ensignes. The first was the Ensigne of the Church of Rome: the second was the Popes peculiar Ensigne. The third, was the Emperors.

Thus briefly was the maner and order at the coronation of the Emperour Charles the fift, the onely Emperour of Rome since the time of Charles the great.

6. Cal. Martii

Of the Coronation and annointing of the late kinges of Rome: in this sort.

The king that should bee elected King of the Romans, was apparelled in a robe of Red silke, straight gyrded about him, vpon the which he ware another Italicall gowne, his cloake was wrought with golde ouer, and his hat in like sort, as the seuen Electors hattes of Germany were: in this apparel he is brought vnder a canapie, who some of the kings peeres did cary ouer the kings head into the temple. The Electors do carie the imperial Ensignes before the King, which were before, at the coronation of Emperours, a golden Apple, a type of the whole world, which Countie Palatine, one of the Electors, carieth on the right hande before the King: The Scepter was caried on the left hand before him by him that is Elector in Brandenburge: The Sword is caried in the middle before the King by the Duke of Saxony: and the King himselfe led betweene two Bishops.

Where, after the King was placed in his seate, and the rest of the States and Peeres of Germanie, with forraine Ambassadors being likewise placed, some prayers and ceremonies

nies ended, and they brought vnto the Altar betweene foure Bishops, the Bishop of Treuire, the Bishop of Vnzheburge on the right hand, the Bishop of Collen and the Bishop of Spire vpon the left hand of the king, the Archbishop of Mogutia celebrating the sacred seruice at the Altar, which was also to annoint him king.

Before the Altar the King kneeled, being demanded publiquely by the Archbyshop, whether he would obserue the christian faith, defend the Church of Rome, administer iustice vnto the people, augment and increase the Roman Empire, protect widowes, Orphanes and the poore? And last of all, whether he would yeeld due reuerence and obedience to the Bishop of Rome: To these demandes the king affirmatiuely answered, that he would. Then after some praiers done, the Archbyshop annointed the former part of his head & his shoulders, also his breast, his right arme, and the palme of his right hand. After, the Duncy Palatine, with these foure before named Bishops, leadeth him into a secrete place, where the king putteth on certaine hallowed Garments, which Charles the great was woont to weare at his coronation. The inauguration of the latter Kinges of Rome.

From thence the King againe was lead vnto the Altar, where the Archbyshop of Mogutia deliuered vnto his hande a naked sword, with some ceremonies and words in commending the regall seat and kingdome of Italy into his hand, the king put the sword into the sheath, and the Elector of Saxonia lay the sword on the kinges side. After, the Archbyshop did put a Ring on his finger, and laied a cloake vpon him, which were for the coronation of the kinges of Rome, by Charles the great appointed 700. yeares past and more. Then was the king brought and staide in Charles the great his seat, as a full possession of the kingdome: where then the Scepter and the Apple were deliuered vnto him: and the Crowne was put on his head: then the Archbishop pronounced him King of Rome, commending the king vnto the people, and committing the people vnto the King, at what time the Trompets sounded, and all kind of myrth and melody solempnized, which I omit to Sigon. lib 4. Cap. 24.

to write. In this order was Maximilian crowned King of Rome.

Cigo. lib. 4. Cap. 24

Of the election of the Emperours and of the kings of Germany.

Septemuiri.

The election of the late kings of Rome are in this sort, the seuen Princes Electors called Septemuiri meete early, about six of the clocke in Romano, there they consult vntill nine: from thence they goe in solempne order into S. Bartholmewes. First goeth before, the Archbyshop of Moguntia and the Byshop of Treuire: Next went the Byshop of Collen and the King of Boheme: Then last went County Pallatine, the Elector of Saxon: the Elector of Brandenburge, and so in order sate in the Church: and after some praiers done, they came from their seates with great pompe and solempnity vnto the Altar: where euery one of the seuen princes Electors take there a solempne oath one after another, in these wordes.

The maner & order at the election of the late kings of Rome and Emperors of Germany, by the 7. electors

I doo sweare vpon this Euangelist before me, that with all my faith which I owe vnto God, my diligence and care which I owe vnto the Empire, without reward, or hope of greater honour, that I will choose with all faith and trueth, a iust and a fit man for the Kingdome of Rome, as much as in me lieth.

The oath of the Electors in choosing both kings & Empetors of Rome.

After this oath is minisired vnto the seuen Princes Electors seuerally one after another, they return into their seats: then they sing most solempnly with Organes, Shalmes and other musicke, Veni Creator.

After this, they withdraw themselues into the Councel house, where they stay half an howre (the doore lockt vpon the) they call the chiefe Peeres of Germany vnto their Councell house, as Messengers vnto the Emperour, to signifie their election, and to desire the Emperour in name of the Electors

of his good will herein, and if his Maiesty would vouchsafe to come to the Church of Saint Bartholmewes at Frankford, a place as Westminster is in England, or S. Dennis in France.

If the Emperour come, he is receiued by the Archbyshop of Moguntia and the Duke of Bauaria, and the rest of the Electors meete him at the Church doze according to their custome, and there with solemnitie and pompe, they bring him into the Councell house in his imperial robe, and his Diadem on his head to accept of this election: and from thence (after the election is signified vnto him by the Archbishop of Moguntia) in order they come foorth into the church: the Emperour vnto his imperiall seate: the new elected King lead betweene the aforesaid foure Bishops vnto the Altar, according to the woonted rites and ceremonies of their elections, they set the King, and there he is crowned King by the Electors.

Te Deum &c. is sung, then the trumpets, belles, gunnes, and all kind of sounding is there, and after al this is done, they lead the King vnto his roiall seate, prouided in the middest of the Church, and there proclaimed King of the Romanes, and heire of Augustus.

Kings of Rome heires of Augustus.

Thus shortly haue I laide downe the maner of the election of the latter kinges of Rome.

They haue their seuerall ceremonies in crowning of their Kinges and Emperours: In Aquisgrane with siluer: In Millaine with Iron, and in Rome, with a Crowne of gold: For these three Crownes belonged proper to the Empire of Rome.

Of the maner and forme of the inauguration & annointing of the kings of France at their coronations with al other ancient ceremonies and solemnities.

FOr the inauguration and annointing of the Kinges of France: First, a regall throane is made in the body of the Church at S. Denis, the night before the king of France is crowned, the keies and custody of the Church is committed to the kinges guard: the King that night entreth into the church very deuoutly to pray, & there continueth a while: in the morning the kings watch with his guard, lock all the doores of the church: morning praiers being ended, the King with al his barons, nobles & peeres, with al archbishops & Bishops early in the morning come to the church, wher the archbishop of Rhemes doth most richly attire himselfe to celebrate seruice. In the meane time, the Abbot and the Monkes of Rhemes bring Ampullam to S. Dennis with great reuerence, the Archbishop comming to the Altar in his Pontifical robes, and speaketh to the king in this wise.

The charge giuen to the K. of France at their coronation.

WE request thee, and require thee, that thou defend the canonicall priuiledge of the Church committed to our charge, & that thou wilt obserue iustice and the law of France, as that thou wilt keepe vs and saue vs, as a King ought in his Kingdome preserue and maintaine any that putteth confidence vnto him, whether he be of the Cleargy, or of the Laiety: To this the King dooth promise, and boweth, that he will defend, maintaine, and keepe with all his power both the state of the Cleargie, and the Laiety, saieng, Promitto & iuro me vnicuiq; vestrum, legē & ius debitum Ecclesiæ seruaturum.

The Kings oath.

This doth the king of France promise and sweare with a solempne oath before all the states of France: After the kings oath is ended, two Archb. take the king by the hand, and lead him before the high Altar, where he kneeleth vntill some certain songs and praiers be ended. Upon the Altar is set most solempnly

simply the Imperial Diadem of France, with another lesser crowne beside the regal sword in his scabberd: there are also laid upon the Altar a paire of golden spurs, a Scepter of pure gold, with a golden rod, springing forth (as it were) out of an Ivory hand: also a paire of hose, called Sandanali of purple colour wrought ouer cum floribus Lirinis of pure gold, a coat which is called Dalmatica, and a regall cloake: these were ancient monumentes and orders of France, instituted by Charles the great, & left as reliques & monuments after him to his successors, the kings of France. These ought the Abbat of S. Dennis to bring to Rhemes from his owne Monastry, the K. standing before the Altar, vnlaceth himselfe vnto his shirt, the great Chamberlain of France receiueth at the Abbat of S. Dennis the sandals, which the king weareth: After, the Duke of Burgundy putteth the kings spurs on, and presently taketh them off againe, then the Archbyshop girdeth the sword to the kings side, and straight taketh it off, and draweth it out of the scabberd, and deliuereth it into the kings hand: saieng Accipe gladium tibi datum, quo possis repellere omnes inimicos sanctæ Ecclesiæ, regnū tibi commissum defendere. &c. Take this sacred Sword which is deliuered vnto thee from aboue, whereby thou maist resist & banish all the enemies of God, and the aduersaries of his Church, defend the kingdome committed vnto thee. Then the Quyre sang this Anthem, Confortare, & esto virilis, & obserua legem domini Dei tui. &c. Be strong and corragious, and obserue the lawes of thy Lord God, that thou maist walke in his waies and keepe his commandements, as testimonies of his loue. and God shall strengthen thee, and saue thee whersoeuer thou be.

The anciente monuments at the coronation of the K. of France.

The words of the ceremonies.

The king taketh the sword out of the Archbishopes hande and deliuereth it to the Constable of France to bee caried before the King, then the king is annointed with the holie and most sacred oile. which was brought by the Abbot of Rhemes, but before that the K. is annointed, the Archbishop readeth 3. short collects for the grace & blessing of God, wherby the king might the better gouerne his people with wisedome & vertue.

Then the King kneeling is ready for the holie oile, and by the Archbyshop is annointed in fiue places of his body. First, vpon his head, then vpon his breast, thirdly in the armeholes: fourthly, on his elbowes, and fiftly, and vppon both his shoulders, saieng these wordes at euery seuerall annointing. Vnguo te oleo sanctificato. &c. I annoint thee with this sanctified Oile in the name of the Father. &c. and all the Bishops and States say, Amen.

The Anthem at the annoinging of the King.

While the Archbyshop annointeth the King, they in the Quyre sang this Anthem. Sadoke the high priest, and Nathan the prophet came to Salomon at Ierusalem, merilie saieng, God saue king Salomõ for euer. Thẽ the Archbishop reciteth a Collect, desiring God to annoint this King, as hee had annointed his Priestes, Prophetes, and his Martires which ouely through faith subdued Kingdomes. &c.

When the Archbyshop had ended some praiers after the annointing of the King, and being lead vp againe by the Archbyshop and Byshops, the great Chamberlaine of France putteth vpon the King that rich garment, called Dalmaticus Cereleus, like a coate, and vpon that he putteth a most sumptuous Princely cloake, called Regale pallium. Then the Archbyshop deliuereth vnto the King the ring, and putteth it vpon the middle finger of the right hand, saieng, Accipe anulum. &c, Take this ring in token of thy holy faith, the firmnesse and soundnesse of the Kingdome, whereby thou art to vanquish thy enemies through triumphant power, banish all heresies, and to bring thy subiects to continue faithfull to God through Christ. Then the Archbyshop deliuereth the Scepter in the Kings right hand, saieng also: Accipe Sceptrum in signum regalis potentiæ. &c. Take this Scepter of thy Kingdome, in token of regall power to gouerne the kingdome truly and faithfully and to protect the Church, and the people of God.

After the King and the Scepter are in this sort deliuered to the king, he putteth into the left hand of the king, the golden rod, in like maner saieng, Accipe Virgam virtutis

æquitatis.&c. Take this rod of equitie and vertue, whereby thou maiest instruct the ignorant, and raise them that fall, to comfort the good men, and to feare the euill through him that is the rod of Iesse, the key of Dauid, and the scepter of Israel.

After this, the Lord Chancelor of France (if he be in place present, if he be absent, the Archbyshop with all the Peeres of France, aswel of the Cleargie, as of the Laiety, doo solemply bring the Regall Crowne of France from the Altar vnto the Archbyshop, who setteth it vpon the Kings head, all the states of France laieng their hands vpon the Diadem, and ther holo their hands, while the Archbishop pronounceth these wordes, Deus coronet te Corona gloriæ, & honoris, & iusticiæ. &c God crowne thee with the crowne of glorie and honour, with the crowne of Iustice and constancy, that thou by strong faith and fruites of good workes, maist come to the kingdome of glorie.

After that the King is crowned, the Archbyshop recyteth certaine short praiers, and at the end of euery praier, the Byshops, Peeres and the states say, Amen. When these prayers be ended, the Archbyshop turneth his face to the King, and saith, Stabilis esto, & retine statum. &c. Be strong and constant, and keepe thy state, which thou hast by succession from thy Father by the law of heritage.

These ceremonies being ended, the Archbyshop with the rest of the States, lead the king in most solempne and triumphant maner vnto a high throane, made and prouided purposely for the King, that he might be seene of all sitting in his chaire, where the Archbishop that doth solemnize this coronation, commeth vnto the King and killeth him on the cheekes, saieng, Viuat Rex in eternum. Let the King liue for euer. In like sort, the chiefest Peeres and states of Laiety & Cleargie vse the like ceremonies, and saieng the like wordes: the Gospell being read, the King standeth vp of his chaire, taketh off the Crowne from his head vntill the Gospell bee ended: Two chiefe Archbyshops doo bring the Euangelist from the Altar vnto the King in his throane, & there killeth the booke,

and after is brought by the states to the Altar, to offer oblation, seruice, &c. Being ended, the Archbishop taketh the imperial Diadem of the King, and those ceremoniall robes and holie garmentes, prouided for the coronation of any King in France, and putteth on the Kinges head a lesser Crowne with other princely rich apparell, and so the king is brought into his pallace with all solempne pompe and triumph: The Barons of France do bring Ampullam sanctam very honorably againe into Rhemes. These are the whole ceremonies at the coronation of the Kings of France, euen from Charles the great his time, and by him first appointed, as a generall inauguration of all the kings of France.

Ampulla, a sacred relique.

Phillippus, surnamed the Faire, being ready to die, called his eldest sonne, named Lewes Hutinus, whom he taught to heale the euil sickneſſe, called Strumæ, instructed his son to vse the words which at this day are vsed, cõmending chastity & holines of life to be a great cause in curing of this disease.

Phillippus Pulcher, his charge to his son at his death.

Of the inauguration & annointing of the kings of Hungaria at their coronation.

AT the inauguratiõ & coronation of the kings of Hũgaria al the peeres & nobilitie of Hungaria and Bohemia are present with al the pomp & solẽpnity that maybe thought of, the which I wil not write, but onely of their ceremonies in their coronation, for at the inauguration of Vladislaus, king of Hungarie, vpon the eleuenth of the Kalends of Octob. he was brought into Saint Maries Church, between two bishops. Before the king 3. of the chiefest peeres of Hungary caried, one the Diadem, the 2. caried the royal Scepter, and the 3. caried the golden Aple, which is (as I said before) a type or figure of the world: before the Diadem, the scepter & the Aple were caried by two bishops, two other royall Enſignes belonging to these ceremonies, a siluer crosse by the Prior of Laurena, and a golden Par by the Bishop of Syrmia, before these again were caried

Vladislaus

caried two swords, the one naked, the other in a golden scabberd: before these was the kings banner Regale vexillū royally displated, with other great solempnities: when the King was brought into his royall seat into S. Ma.al the enlignes of the K. were laid before the Altar, the Metropolitan of Hungary celebrating seruice, the King is brought from his seat vnto the Altar, hauing vpon the one side, all the Bishops and cleagy of his kingdome, on the other side, all the Princes and peeres of the country. When the king is brought vnto the Altar before the Metropolitan, one of the Bishops that leadeth the king, vttereth these words vnto the Metropolitan.

Most reuerend father, the holy Church doth require, that this noble knight should be aduanced vnto the regal dignity of a king. The Metropolitan demandeth, whether he be worthy of such honor & dignity: vnto the which, al the bishops & princes present affirm, that for wisdome, vertue and manhood he was therunto elected: then the Metropolitan chargeth the K. with the lawes and customes of the Kings of Hungary, his predecessors, geueth him his oth in this sort. That he shuld first, with a pure sound religion defend the Church of Christ, and the catholike faith therein receiued vnto his death. 2. To defend the common wealth from forraine inuasion. 3. To maintaine peace with al care and diligence. 4. That he would do nothing vnfit or vnseemelye for a King to doo. 5. To vse iustice and equitie to his people. These with many others, the King is sworn by the Metropolitan at his coronation. After the oth, the Metropolitan beseecheth God to send this new elected K. the blessings that was geuen to Abraham, Moses, Dauid, in vanquishing their enemies: the K kneeling vpon the left hand of the Metropolitane before the Altar at these praiers, which being finished, the K. is annointed on his right arme, and vpon his right shoulder, with the sacred oile, called Arcanū. After the ancient customes and maners of the kinges of Hungaria: Then was the King by the Bishops and Princes brought into his seat, and from thence he was lead into a secret chancel, putting off his princelie robes, and putting on the olde ancient & regall weeds of K. Stephen, which were left there for mo-

The charge giuen to the K of Hungary at his coronation.

Stephen, the first king annointed in Hungary.

monuments from Steuen for the coronation of the Kinges of Hungarie his successors, as France doo of Charles the great wrought ouer with silke and golde, where the pictures of the twelue Apostles before the throne of God vppon their knees, cum auris cothurnis on his feet. He was in this habit leade againe to his seat, and from thence brought vnto the Altar, where the Metropolitane deliuerth into his hand the naked sword, saieng vnto the king in this sort.

The crowning of the Kings of Hungary.

Take this sacred sword by the authority of the Apostles, to thee it is giuen, to exercise iustice, to maintaine trueth, to reward vertue, and to punish vice: With this sword protect thy people, defend the Church, persecute heretikes, saue widowes and Orphanes from wrongs. These with many other good wordes being spoken by the Metropolitane, the King flourisheth the naked sword vpon the right hand, and then vpon the left hand, in token that he will execute the lawes of Hungary iustly and truly euery where, and then putteth the Sword into the scabberd, and girdeth it to his side: Then the Byshops doo bring vnto the Metropolitane the crowne, which he taketh from the Bishops, and setteth it vppon the Kinges head, saieng these words.

Take this holy and sacred Diadem in honour and glorie of the Trinitie, and know that thereby thou art called to bee also a spirituall Pastor in the mysteries of the Church, & hoc crede opus fortitudinis esse, against the enemies of God.

Then the Metropolitane taketh the Scepter, and deliuereth it into the Kings hand, and saith these wordes, Virtutis & veritatis virgam accipe: receiue here the rod of vertue and trueth, whereby thou must put downe the wicked proud man, exalt the good and godly man, direct the ignorant, remember that this Scepter is virga æquitatis, & virga regni, and therefore vse iustice, and loue trueth: for that purpose God hath annointed thee king of Hungarie.

This being finished, the king is lead by the Metropolitan, the Byshops & the Peeres from the Altar vnto his seat with his crowne vpon his head, with his Scepter in his hand, and with

with the reſt of the Enſignes caried before him.

When he is placed in his ſeat by the Metropolitan, he ſaith vnto the King, Stet hic inclitè Rex ac regna. Then the Metropolitan doth make his prayer for the King, in the latter end of which prayer he ſaith, Firmẽtur manus tuæ, exaltetur dextra tua, & iudicium præparatio ſedis tuæ.

After this, he is brought againe by the Metropolitan vnto the Altar, where both the Metropolitan and the King receiue the Communion. After ſeruice done, the King and the Metropolitan goe together, vntill the king come to a ſumptuous regall ſeat, prouided for him, where the Lawes and cuſtomes of Hungaria are read vnto him: where the King (taking the Crowne from his head) ſweareth vppon the Crowne to performe all the lawes and cuſtomes of Hungaria as nigh as he can: and with that, the people ſhout and crie aloud, with all myrth and melody they can.

Vladiſlaus was crowned and annointed King of Hungarie

This is the ancient order of the coronation of the Kinges of Hungaria. This inauguration was ſolempnized vppon the eleuenth day of the Kalends of October, at the coronation of Vladiſlaus, King of Hungaria.

The ceremonies & ſolemnities at the inauguration of the kings of Polonia, at their crowning, and at their annointing.

FIrſt, al the Archbiſhops, Biſhops, Abbats & Suffragans, with al the Peeres of Polonia, ſhal meete together in the cathedrall Church of Graconia, the Biſhops in their pontificall weedes, Cum ſtolis albis, Mitris infulis ſuper pellices. In like ſort, the Knightes, Barons, and all the Nobles of Polonia meet in the cathedral Church: The Archbyſhops, Biſhops, and chiefe peeres with great pompe goe in order to bring the new eleted King to his coronation: The King

was apparelled by the Lorde Marshall of Poland, and by the chiefe Maister of Ceremonies, whose Office is alwaies to attend the ceremonial Order, Enseignes and Monumentes.

The kyng had Sandals on his feete, Gloues on his hands, a Coat, a Cloake painted and figured with alba Dalmatica, in these ceremoniall weeds appointed for the kings of Polonia to come from the Pallace to the Cathedral Church: where the king is lead betweene two Bishopps, the rest before him and behinde him, in most solempne order from the Church into his seat: where standing in his royal Seat, the Archbish. reciteth certaine short Collects, the Crowne, the Scepter, the golden Apple, & a naked Sword were caried before the king: the Bishops, Abbots, with the Archbishops, had their Crosses caried in solempn order before the king (likewise) vntill they came to the Church doore: there the Embassadors & Legates of forreigne kings, receiue from these Noble men, the crown, the Scepter, the Apple and the Sword; and they caried them from the Porch of the Cathedral church vnto the high Altar, vpon the which Altar, these Regal Enseignes are laid: this being done, one of the Bishops, after a few ceremoniall praiers, cōmeth vnto the kings seat, & standing before the king, he admonisheth the king of the great dignity that he was to receiue at the hands of the Bishops, the Ministers of God & the vicars of Christ, for that day, to annoint & to crown him king of Polonia: giuing the king to vnderstād, of the faith, pietie & vertue that belong to Princes: reciting to him the care and diligence that should bee in a king: considering all powers and authorities to come from God, by whom kyngs do rule & gouerne.

The ceremonies vsed at the coronatiō of the King of Poland.

The admonitiō & charge giuen to the K. of Poland at his coronation.

These, with many the like words as are spoken to the kings of Hungaria: for that diuers of the ceremonies and crowning of the kyngs of Hungaria and of the kyngs of Polonia, do agree in many things. Then, the new elected kyng, is brought frō his seat vnto the Altar, where the Archbysh. is at seruice: After Praiers done, then he turneth vnto the new kynge, and demaundeth these questions of hym. Wilt thou hould & maintaine the holy Apostolique fayth, from the Catholique Church

receiued

receiued? The king answereth and saith, I will. The Archbyshop demaundeth againe: Wilte thou bee a Defender, to guard the Church and the Ministers therof? The king answereth: I will. The third time, the Archb. asketh the king: Wilt thou maintain, rule and defend the kingdom which God committeth into thy hand, according to the lawes & customs of Poloma. To this the K. answereth and saith, that he wil perform by the help of God al these things faithfully & truly with all care and diligence to the vttermost of his power. And then the king kneeling before the Archbyshop, bareheaded, with both his hands vpon a book, vttereth these words. I N. (naming his owne name, that shall be King of Polonia) doo professe and promise before God and his Angels, that I will with all faith and truely keepe the lawes, exercise iustice, maintaine the peace and quietnesse of the church, and yeeld due obedience reuerence and canonicall honour to the Pope of Rome, and to his Bishops pro posse & nosce as Emperours and other Kinges doo, and will obserue due honour and loue to the states of Polonia, so God help me and the contentes of this sacred booke.

the demands to the Kinges of Poland, with their answer to the same.

The oath of the K. of Poland at his coronation.

Then the Archbishop reciteth a collect that it would please God to blesse him, as he did blesse Abraham and Moses, and to send him victories and triumphes as he did send to Iosua and to Dauid, & to teach him with wisdom, as Salomon: with the mildnes of Moses, with the fortitude of Iosua, with the humility of Dauid, and with the faith of Abraham. &c.

Then the Archbishop kneeling on his knees, and the king flat on his face vpon the ground, singeth aloud from the high Altar this verse, that it would please God to accept of this seruice as a reasonable sacrifice: the Quire answering, Wee beseech thee to heare vs good Lord.

Then the Archbyshop standing, turneth vnto the King, holding the crosse vpon him, being vpon the ground, goeth forward with his praiers, saieng Hunc in Regem coronandum benedicere digneris, that it would please God to blesse this new elected King: the Quire answering, as before.

Then

Then the Bishops, the Abbats, and the Quire, sing the Letany Supra Regem, ouer the king, which all this while lieth flat on his face vpon the ground.

When the Letany is ended, the Archbyshop sitteth downe, the King before him kneeling, the Archbishop annointeth him with the thumbe of his right hand, he annointeth the king in the palme of his right hand, and from thence vnto his elbow, and betweene his two shoulders, saieng, I annoint thee king with this holy and sacred oile, in the name of the Father, and of the Sonne, and of the holy Ghost.

Their King is annointed.

Then the Archbyshop praieth vnto God to blesse this annointed king by him, as he did blesse Iehu & Azachiel, being annointed by the hands of Helias, the one K. of Israel, & the other King of Siria: As Dauid & Saul by the hands of Samuel.

After many of these godly Collects and praiers for the inauguration and annointing of kings published, the Archbishop doth againe attire the King with his Dalmatical robe, saieng Take this robe, formed and framed quadrant foure square, that thou maist knowe, that the foure coastes of all the whole world are subiects to the diuine power of God, and that there is no power nor authoritie but from God.

Dalmatical robe.

From the high Altar the King is lead into his royall seat, where the Archbishop deliuereth vnto the King (kneeling vp his knees) a Sword, saieng, Accipe Gladium de super Altare, &c. Take this Sword taken from the Altar, and consecrated by the authority of the Apostles, to reuenge euill, to represse iniquitie, and to destroy the enemies of God. In like sort he setteth the Diadem vpon the Kings head, with like words and ceremonies as the Hungarians doo. Then the Archbyshop deliuereth the scepter into his right hand, and the Apple vnto his left hand, & vttereth these words, Accipe virgã, &c. Take this scepter, the scepter of equity and vertue, the scepter of thy Kingdome. And so the Apple, the figure and type of the world, with the like words as before.

The words & ceremonies at the coronation of the king of Polonia.

At that time the new annointed king dooth offer bread and wine for sacrifice, which being ended, he is lead into the mid-

dest

dell of the Cathedrall Church into a regall throane made for that purpose, wherof by the Archbysh. the king is put in possession of his kingdome, saieng these words, Sede & retine locũ tibi a Deo delegatum. Sit and keepe that place, geuen vnto thee from God. Then he saieth, Firmetur manus tuæ, & exaltetur dextra tua, as before.

After this, the Archbishop standing vpon the right hand of the King, he praieth vnto God to visit this King, as he did visit Moses in the bush, Iosua in his tents, Gedion in the fields, and Samuel in the Temple. This being thus finished, the King is brought into his Pallace with all the pompe and solempnity that may be.

These are the ceremonies and solempnities at the coronation of any of the kings of Poland.

Of the annointing and coronation of the kinges of Bohemia, and of the ceremonies and solempnities therof.

AT the very day that the Kings of Bohemia should bee annointed and crowned, all the knightes, Barons, and chiefe Nobles of Bohemia, meete at the pallace of the new elected king about fiue of the clock in the morning. From thence with all pompe he is most rotally brought to the Cathedrall Church at Praga.

The Metropolitane of Bohemia, before whom went foure of the principall Peeres of Bohemia, two of the foure caried either of them a loafe of bread of some round bignesse, the one on a golden standing cup, the other on a siluer cup, for that gold and siluer are fit for Sacrifice. The other two caried two golden pots full of white wine. Before the king are caried a rich precious Diadem, the Scepter and the Apple. The Sword, which was a monument that Vincenslaus left to his Successors, was caryed by the Chancelor of Bohemia in a scab-

Vincenslaus the first annointed king of Bohemia, by whom all their reliques and ceremonies were first instituted.

Holoserico, a kind of precious costly silke.

scabberd of red Holoserico. Thus the King was lead out of the Chappel of S. Vincesl aus, being by the Chamberlaine of Bohemia attyred after the maners and ancient custom of the Bohemians, to the high Altar, where the Archbyshop of Praga attended and expected the Kings comming.

The solempne musike and melody, vsed at the coronation of the K. of Bohemia.

Assoone as he that caried the Diadem before the Kinge came in sight of the people, the troope of Trompetors sounded and a number of brazen hornes were with all triumphant myrth likewise sounded: the Organes and other musicall instruments began also to sing with the quire. Whilo these melodies were doing, the reliques & manuments wer brought from Vincesl aus Chappell, and laid vpon the high Alear: all other regall Ensignes called Insignia regia hymbola, were also laid vpon the Altar, except the two loaues of breed and the pots of wine, which were laid vpon a side table.

The demãds of the Archb. to the Nobility of Bohemia concerning their new elected King.

When this musicall noise ended, the King was solemnely lead vnto the Altar, and presented by all the Bishoppes of Bohemia before the Archbyshop, of whome they require in the name of the holy Church, their mother, that this new elected Prince should be King of Bohemia: thereunto the Archbyshop demaundeth of the Byshops, whether they thought him fitte and woorthy for so high a dignitie. They all with one voice affirmed the woorthinesse of the man. Then all they kneeling downe with the Archbyshop and the King, fell to prayers: After praiers, the Archbyshop blesseth the King three seuerall times, wishing vnto him a most happie and fortunate raigne: to the which the Byshoppes answere, Te rogamus audi nos.

From hence the King was lead by the Byshops to his seat being set in the middest of the Quire, vnder a canapy of great marueilous rich stare, the byshops cum suo quisq; Episcopali pedo on the one side of the King, with the rest of the Peeres & Nobles of Bohemia on the other side, & also they that caried the Diadem, the Scepter, the Sword and the Apple.

From his seat againe the King was brought vnto the high Altar, where the Archbyshop read before the King &c

libro

libro rituali, the customes, Ceremonies and orders of his Predecessors.

After he had annointed the new King with his right thumb with the sacred oile vpon his arme in the maner and forme of a crosse: Likewise hee annointed him on his breast, and on both his shoulders. The annointing of the k. of Bohemia.

This being ended, the Noblemen brought to the Archbyshop the Diadem, the Scepter, the Sword, the Apple and the Ring: he receiuing the same, doth first sanctifie and hallow them before he deliuereth them to the king: After, in this order, he doth deliuer the sword into the Kings hand naked; and after, the Archbyshop taketh the naked Sworde out of the Kings hand and putteth it in the Scabberd, and girdeth it to the Kings side. Secondly, he putteth the ring vppon that finger of the right hand which is called Anularis digitus. The ceremonies at the coronation of the King of Bohemia.

Thirdly, he deliuereth into the left hand the Apple, and the Scepter into the right hand of the King.

These Ceremonies being once ended, the Archbyshoppe doth aske the King certaine questions on this manner, as the Polonians vse at the coronation of their Kings.

Wilt thou maintaine the Faith? Wilt thou defende the Church, and be a buckler and shield vnto the Ministers thereof? Wilt thou protect and defend this Kingdome committed to thy charge? Wilt thou obserue the lawes and customes of Bohemia. The charge giuen to the K. of Bohemia at his coronation.

To al these the King answereth and saith, I will: & thereupon taketh his solempn oath. Then is there also a nobleman in the name of the King, that demaundeth also of the people whether they bee contented to be subiect to this newe elected King, and whether they confirme the Kingdome vnto him with al obedience and faith due vnto him to be performed and yeelded. The oath of the King.

This being consented vnto by the States and the people, certaine of the chiefe men come before the King in the name of all the whole Kingdome, laying their handes vppon the

imperiall Diadem, as the maner is of Bohemia, doo sweare solempnly with their faith and trueth, in the name of all the people of Bohemia, to serue the King, & to obey him as their soueraigne Lord and maister.

This being ended, the Archbishop pronounceth out, & saith, Thanks be vnto God, and therewith the Trompets, gunnes, belles, altogether soundeth, with such noise and triumph, vntil the King be brought againe with all pompe and solempnitie vnto his pallace.

This is the maner and ceremonies of the annointing and inauguration of the Kinges of Bohemia at their coronation.

Of the inauguration & annointing of the great Duke of Muscouia, with the ceremonies at their coronation.

Muscouian Ceremonies

AT the coronation of the great Duke of Muscouia, all the states of Muscouia, which they cal Cameſi, assemble together at S. Michaell, their chiefe Temple, the day appointed for the coronation: the Citie is so strawed with flowers and sweet odours, and set forth with boughs that their triumph is great, feasting according to the custome of the Muscouites. The great men meete the Duke, or the Emperour, and bring him into the Temple: who at his comming into the Temple, an old fatherly man meeteth him, hauing on a long garment down to the ground, Böbycina veste. This imbraced the Emperour most curteously, for he was the Metropolitane of Muscouia, or the chiefe priest, which they call Princeps sacrorum, whose authoritie in that countrie is great.

In the midst of the Temple, was made a Theator with seates to sit on, and with staires to passe to euery place of the Theator, being set forth with most sumptuous showes: The seat

seat of the Emperours was made most roiall, and with great magnificence sitting in Scamno with a rich purple cap on his head beset with gold and pretious stones: a pretious garment wrought with gold and laced cloase at his breast, called Bombycina vestis, his hands so beset with Jewels, that only the Emperours hands and his head were to be woondred at. A seat or a chaire.

Now, the Emperour beeing in his Pallace, the States and the great men in their seates, the chiefe Preest of the Metropolitan turneth his face, and looketh vppon the Emperor, saieng, My most louing Sonne, and great Duke of Muscouia now the Goddes haue placed thee in the highest tower of Fortune, and in the great state of dignitie, not to harme or hurt thy people, but to help and to guide them: not to deuoure them but to relieue them, ministring lawes & iustice to euery man alike, laying before thine eies, the noble examples of the best Emperors: thy father brought much calamitie, and wrought manie daungers to this Empire.

Wilt thou defend thy countrie with Justice, and with Armes, make much of good men and subdue the wicked. If thou doo this, we thy Citizens here will pray vnto the regall Goddes of supernall and infernall power to blesse thee with much felicitie, that in thee we may see our Countrie flourish. The Metropolitans questions to the Emperour.

This being done, the people make great ioy and triumph from the highest to the lowest: and therewithall much money is throwne among the vulgar people.

I could not read of any crown, nor of any other monuments among the Muscouites, for it seemed by the tyranny of the Emperours, that they vse very fewe godly ceremonies.

I should haue set downe, at the comming of the great Duke through the street, the peoples throng was such, that manie were with naked swordes to make way for the Emperour to passe by, who commaunded by all rigour and extremitie to keepe the people off.

Of the inauguration of the great Duke of Hetruria, Cosmus Medices, by pope Pius the first, at Rome, with the ceremonies and solempnities thereunto belonging.

THe Pope, prepared to goe to the Chappell of Sixtus, where the Cardinals and the States of the most part of Italy expected his comming, hauing his triple crown and his Pontificall robes on, as is the manner at such solempne inaugurations: Cosmus, Duke of Florence, which was to be made the great Duke of Hetrucia, appareled with his princely attire, caried the Popes traine into the Chappell of Sixtus: The Duke was placed betweene two Priest-Cardinals: for you must vnderstand that there were degrees of Cardinals. The first Degree, were Deacon-Cardinals, the second, were Priest-Cardinals, the third were Bishop-Cardinalles. At these Cermonies, the Duke hath that woonted place, betweene two priest-Cardinals, being apparelled, not as the Duke of Florence, but as the great duke of Hetruria.

Three degrees of Cardinals.

This worde (Great) was among the Iewes, Chiefe, as the high Priest. Among the Persians, the Grecians and Romans, they vsed it as the greatest title & dignity of name that might be geuen. For among the Assirians was but one called Belus magnus the great. Among the Chaldeans, but one Nabuchadnezzar the great. Among the Persians, one Xerxes the great: and so in Macedonia one Alexander the great: and in Asia, but one Antiochus the great. In Rome, because their Emperours were great, were three, as Pompey the great, Constantine the great. So now the greate Duke of Hetruria, a fellow to any Emperour being created.

How this word Magnus was esteemed.

Belus. Xerxes. Alexander.

Vnto the Pope were brought a Crowne of gold, and a siluer Scepter: after the Epistle of the Masse was read, & the great Duke was lead in solempne order between two Dukes from his seat vnto the high Altar, where the Pope after a fewe prai-

The great pomp at the D. of Hetruria his coronatiō

prayers for the Duke, blessed the Crowne and the Scepter, being receiued by the Cardinall, and thē he taketh the Dukes Cap off and putteth the Crown vpon his head, saying: Accipe Coronā. &c. And the Scepter into his hand, saying: Accipe Virgam amoris. This being done, the Duke of Hetruria killeth the Popes foote, & is brought again between two Cardinals to his seat, and from his seat, within a while, he is lead betweene two Cardinalles to the Altar to offer his oblation, which is, a Goulden Chalice with a Couer and a golden Bason: vpon the Chalice was wrought (by curious Art) three pictures of Faith, Hope & Charitie: which three, held the Chalice with their hands, hauing vnder their feet the foure Euangelists: There was added also very curiously on the Chalice, the Armes and Ensignes of the pope, and of the great Duke.

The ceremonies at the coronation of the great Duke of Hetruria.

The seruice being ended, the great Duke was solemnely againe to take his oath, which was in this sort.

I Cosmus Medices great Duke of Hetruria, doo promise and sweare to the holy Church of Rome and Sea Apostolique, all woonted obedience, reuerence, and worship, which I by my Legates haue hitherto performed.

The oath of Cos. Medices D. of Florēce, when he was made Duke of Hetruria.

Also, I promise, and here I vow to bee most studious and carefull of the Catholike religion, and to obey the Popes Holinesse, as Gods Vicar, so helpe me God, and the contentes of this Euangelist.

After this, the Pope vsed a few prayers, and so the solemnitie was done.

Of the ancient and strange ceremonies at the Election of the Prince of Corynthia.

CORINTHIA, is a Prouince where the Sclauonians speach is spoken, where maners and customes are most strange, and the like Ceremonies not read of.

When any new elected Prince entreth into his gouernment, hee is brought into a faire large valley, where was woont to be an ancient citie, where some monumentes are left as reliques, so that time ware out the name of it. In a wyde faire medowe hard by, a Marble stone is erected, vppon the which stone a Rusticall fellow standeth, which by succession of blood, that place and Office by heritage dooth possesse. There hee hath hard by him a defoymed lean Mare and an old lean Ore, and the Rusticall country people in heapes about him.

The P. of Carynthia created in a Medow, on a Marble stone

On the farther side of the medowe is the newe Prince with his Barons and States about him, with great pompe and solempnytie, verie richlie Attyred, all in Purple, hauinge the Princes Ensignes and his Armes, and twelue Banners, caried solempnlye before him, the Prince beinge apparayled verie poore like a simple Countreyman in olde broken Garmentes, his Cappe bare, and his shooes worne: with a Countrey Staffe in his hand, seeming rather more like a Sheaphearde then a Prince: Who, when he commeth nigh to the Clowne that standeth vpon the Stoane, he crieth out in the Sclauonian tongue, and asketh, who is this that is commyng heere so proude? The Barons and the States, answere and say: hee is Prince of the Countrie: then the Countrey man from the Marble stone demaundes againe.

The Prince of Carynthia created in an old beggars weed.

Is this man a right and iust Judge? Dooth hee seeke the benefite and wealth of this Countrie? Is hee of honest and vertuous condition? Is he a sound Christian in religion? Will he defend the true faith? And is he woorthy of this honour?

Questions demaunded by a simple Clowne, of the States of Carynthia

To whome all the States and Barons answere, he is, and shall be. Againe he saith, I aske you by what lawe and right should I bee remooued from this seat. The Countie of Goritia answereth and saith: For money this place is bought: then this Ore and this Mare shalbe thine, and all the Garmentes which last the Prince did put off, and thy house shalbe free without anie Tribute. Then, the Countreyman discendeth, and meeteth the Prince, and striketh him a litle on the

A Clowne striketh the Prince on the cheeke.

cheek, saying: I command thee to be a good iust Prince: then he taketh his Dare and his Ore, and giueth the place to the Prince, who streight standeth vpon the Marble stone, taking a naked Swoord into his hand: First, he doeth flourish it one waye, then he doth flourish it another waye, promising therby equal Iustice to the people: there they bring water in a countrey mans Cappe, to drinke, to signifie vnto the Prince, that he should abstaine from Wine. After these Ceremonies, the Prince commeth downe from the Marble stone, and is brought to the Temple, called, our Ladies Chappel, whiche was (as some do write) the Seate (somtime) of a Bishop: then, from thence, after some Sacrifice which was to bee vsed, all things done and perfourmed, the Prince putteth off the Rusticall Garmentes that he put on before to perfourme the custome and ceremonies of the Countrey, and weareth his Princelie wonted Attyre. and after he had feasted with his Barons and his Nobilytie, he retourned to the Medowe againe, where the Marble stoane was, and sitteth there on his Tribunall Seat to heare causes pleaded, and to giue Iudgement according vnto Iustice: this is the maner and strange custome of the election of any Prince in Carynthia.

The Prince drinketh water out of a Countrie mans cap.

The Prince sitteth in iudgment on a stone in a medow, to heare causes pleaded.

So strange were the customs and maners in old time, as well at the election and coronation of Princes, as also in their ceremonies and Scepters.

The strange Scepters vsed by kiugs and Princes in times past;

For the first kings of the world vsed for their Scepters, long gilded Speares.

The old kings of Rome vsed a crooked staffe, called Lituus,

Tarquinius Priscus the fift king of Rome, had his Scepter of Iuorie.

The Kings of India had their Scepters of Ebany.

The Lidians caried before their Kings great Axes.

The kings of Scicily vsed a siluer staffe for their Scepter.

The Babylonians vsed diuers kindes of Scepters, with sundrie figures, as of Lions, Eagles, &c.

The great pomp & Solemnytie at the Inauguration of the Pope of Rome.

THE Pope of Rome at his Inauguration excelled all other princes in solempnitie and pompe, for after that the Pope is new elected by the whole Colledge of Cardinals, he commeth from his Pallace of S. Angelo, with great glory, toward S. Peters Church: first the Officers, as Stewards, Comptrollers, Tresurers and cheefe rulers, apparelled all in red long gownes. Secondly the knights of Rome. Thirdly, the Barons, Counties, and Marquesses: Then the Abbats: Then followed the Bishops: after the byshops, the Archbyshops in their long Pontificall garmentes, with rich and sumptuous white siluer Myters beset with stones. After, followed three degrees of Cardinals: Deacon-Cardinals, Priest-Cardinals, and Byshop-Cardinals. The Pope with passing pompe is caried aboue the ground vppon mens shoulders in Cella gestatoria, with his triple Crowne on his head, full of precious stones, and with a most sumptuous and precious robe, wrought ouer very artificially with golde, and set with diuers stones, and so caried to Saint Peters Church vpon Kings Embassadors shoulders.

The order & maner of the inauguration of Pope Gregory the tenth.

Kings Embassadors carieth the pope to his coronation.

After some praiers and sacrifice done, he is hoised againe vpon mens backes, and caried from Saint Peters into Saint Andrewes Chappel, where, after many rites and ceremonies there finished, which was there prouided for his inauguration, he is taken vp againe into his golden chaire from Saint Andrewes Chappel, where Andrew the Apostles head is presented: thence hee is caried to the Chappell of S. Peter and S. Paule: thence caried from place to place by the Legats and Ambassadors of all the Kings of Christendome, then being in Rome, representing the states of Kings and Emperors,

Oh, Superbum Animal: for betweene golden and siluer Crosses, the Myters of Byshoppes, and Cardinalles hats,

shining

shining as starres, with diuers kindes of precious stones, with Iewels: the Popes triumpaunt cariage vnder such a regall Canapie, with his triple Crowne, his rich and Pontificall garments, blessing the people, passed farre the pompe of great Xerxes in his voyage into Greece: or the Triumphs of great Pompey ouer all Affrica and Asia at Rome: Hos iudos et iocos diceres, prout rabies Papæ: with such peales of Gunnes, ringyng of Belles, sounding Trumpets: with such clamours and noise of other brazen Instruments, that it farre surmounted the besieging of Carthage, or the assaulting of Munantia In the like triumph and pompe hee is againe caried into his Pallace of S. Angelo, blessing the people from place to place and in euery place as he is caried: the people againe crieng out, wishing him the felicitie of Augustus, and the loue of Traian, vsing seuerall solempne ceremonies, with the greatest pompe inuented.

The Popes dinner, & his banquets after dinner.

His dinner that day exceeded C. Cæsar, who in his triumph ouer Affrica, prepared 22000 tables most royally furnished: and his banquets after dinner far excelled the banquets of L. Lucullus, or Marcus Antonius. His myrth and musicke passed the feast Hyacynthia.

Of the most happy, ioyfull and triumphant day of her Maiesties coronation, vpon the 15. of Ianuary.

I Need not particularly set down the solemnitie of that day, neither can I (if I would) declare the ioyes and triumphs of that day: For, wheras her Maiesties predecessors studied how one might excell another with roialty, pompe and solemnity of ceremonies: as Richard the second, and after him, Henry the fourth, at whose coronation, Iohn, king of Castels and Legions, then being Duke of Lancaster, Earle of Leicester and Lincolne: who as Duke of Lancaster chalenged to

Richard the 2.

beare the chiefe Sword before the King: called Cortana: as Earle of Lincolne, her chalenged to be Caruer at the Kings table, and as Earle of Leicester, he chalenged to be L. high Steward of England.

Steward.

Thomas de Woodstocke the Kings Uncle was admitted to be Constable of England.

Constable.

Robert Earle of Oxford was admitted to the office of a Chamberlaine.

Chamberlain

Thomas Beauchamp Earle of Warwicke was admitted to beare the third Sword, for there were three Swordes assigned to be borne before the King at his coronation, but I find but two Swordes in Modius Pandectes, Ensis politicus & Ensis Ecclesiasticus.

Upon the day of the Kings coronation, the L. Maior and the Citizens of London (by the Recorder) made petition to the King, that the Maior might serue the King at his dinner in the hall at his coronation.

The order & maner of the coronation of the kings of England.

The Barons of the fiue Ports were admitted to the Office to beare ouer the Kings head a Canapie of cloath of gold, vpon foure Speares couered with beaten Siluer in most solempne order & great solempnitie from the Tower, through the Citie of London, with such magnificent pompe and triumphes, as were (full) equall to the Emperours of Rome or the kinges of Fraunce. And in these two thinges, passed Fraunce, Rome, Persea, or any other Kingdom of the world.

The first, the noble and generall chalenge of Monomachia in Combat with any Knight of the world, by the Kinges Champion Sir Iohn Dymmocke Knight, vppon the day of coronation, armed and mounted on hys backe, readie to performe the chalenge in the behalfe of the King.

In the second ceremony they excelled, for that at the coronation of Henry the fourth, nine seuerall Conduites ran for two daies of Claret wine and white wine, in nine seueral places of the citie of London as plentie as water to all passers by.

But the most happie, ioyfull, and triumphant day of her Ma-

Maiesties Coronation, not onely excelled all her predecessors, the Kings of England, but all other forraine Kinges, as farre as heauen surmounteth the earth, or as the glorie of God excelleth the pompe of man, so far her Maiesty passeth other Kings in vertue, religion, goodnesse, iustice, trueth and peace it self, which she brought with her vpon the day of her Highnes coronation to England: which, since her coronation, shee planted in England, that England may say, Hæc est dies quam fecit Dominus exultemus & lætemur in ea.

The triumph whereof is such, that Angelles doo triumph in Heauen, and good godly men clap their hands on earth, and say, A Domino factum est istud.

And though the Kinges of England receiued the Christian faith before any other in the world, euen from Lucius time, An. Dom. 177. before Clodouæus the first Christened King of France 300. yeares. Before Marcus Iulius Philippus, the first Christened Emperor of Rome 76. years. and before Palladius was sent from Rome to Scotland by Celestinus, then Bishop of Rome: and before Patricius was by the same Celestinus sent to Ireland, 197. yeares, and before Suintilla, who brought Hispaine to a Monarchie againe, for Hispaine was subiect vnder the Saracens 800. yeares. Before that, vnder the Gothes, the Vandals and the Romanes, that they vsed to make their Computation, per æra Augusti, vntil Iohn the first, 1372. who then commanded Anno Dom. to be vsed.

The faith receiued into England before any other kingdō.

The Longobards, the Gothes, the Vandals and the Huns by reason of their warres between themselues were made Prouinces vnder the Romans, and so continued vntil the Empire decaied. After they had reuolted, they elected Kinges to gouerne them, whose names are these vnderwritten.

The Christened kings of the Gothes, Longobards, Vandals, and Hunnes.

Agelmundus the first K. of the Longobards. 394.

Alaricus the first King of the Gothes, after the reuolting from the Romans 404. yeares.

Gundericus the first K. of the Vandals, 413.

Atrila the first K. of the Hunnes. 430.

Now after these Kingdomes 600 years, began the Kingdome of Polonia, where the first crowned chyistened King was Miezlaus. An. Dom. 963.

In Hungaria the first crowned King was beatus Stephanus. 1003.

In Bohemia, the first crowned K. was Vratislaus 1080.

So in antiquity of Chyistianitie, the kings of England are most ancient, and so laid downe before Rome, France, Spain, Scotland, Ireland, Poland, Hungary, Bohemia, and the rest: For it is allowed of all, and witten of Functus and others, that Iosephus of Aramathia, who buried the body of our Lord and Sauiour, came to Britaine twelue yeares after the death of Chyist, and conuerted many vnto the Faith. But let it be from King Lucius time, the first chyistened King of the world. 177. For Casianus saith, there were but foure annointed chyistian Kings: the Kings of Hierusalem, the kings of England, the Kings of France, and the kinges of Scicily.

Lucius the Britã, the first K. christened in the world,

Four christiã Kings onelie annointed.

The funerall pompe of the Romane Emperours.

The pomp and solempne state of the Funerals of the Roman Emperors were such, as being set forth, the solepnity of the dead Emperor were such, as the Senators, Dictators, Consuls, and chiefe Magistrates of Rome, being in their appointed funerall garments, attending to carie the coffin: with one before the Hearse playeng vppon a Shalme or a Fluite with a mournfull funerall Song, called Nænia, which in like maner, the Grecians vsed at the funeral of their Kings, the songs which they called Ialemos.

ιαλεμος.

Then the Patricians and Senators caried before the dead Emperour, his Statues and Images: and after that, the statues and Images of his predecessors, to set forth the dignitie of his stocke, as Ca. Cæsar did at the funerall of his Aunt, mother vnto Marius, whose Statues Cæsar caused to

Statues and images of the dead.

be

be caried before the Coffyn, with all the Sarieants carying their Axes and rods, with all the Enſignes, Crownes, rich ſpoiles and Trophees which Marius had gotten in his victories.

In like manner Tiberius Cæſar the third Emperour of Rome, cauſed at the funerall of his Father Druſus, that the ſtatue of Aeneas, and all the ſtatues of the Kings of Alba, vntill Romulus time, the 17. after Aeneas: and the Statue of Romulus, and of the whole familie of Gens Iulia, from Romulus time to Iulius Cæſar, lineally. the pomp of Druſus funerall.

The like pompe was before Silla and others by the Patricians and Senators. Yet Marcus Aemilius Lepidus, Pomponius Atticus, with ſome others, commaunded that they ſhould not be brought into the Fielde of Mars with any ſolempnitie of Iupiters coate, of triumphant garments, Purple robes, and ſuch other pompe: But, ſpecially if any died in the field, the rare ſight of the ſolempnitie excelled: The Generall, and chiefe Captaines, & euerie Officer with his band, trailyng their Pikes after thē on the ground, with the points of their Swords downward: their Enſigns foulded together: their Horſes sheearde and clipt, their dumb Muſick, with all the ruſull ſightes that might be inuented. &c.

The maner of the funerall Pompe of the Grecians.

IN other partes of Greece, they vſed more ſolempn mournful ceremonies, at the funerall of their kings and Princes: they tooke down their Bulwarkes & Fortreſſes of warres, they vntile their Temples, they ſubuert their Altars, they reiect and depoſe their Idoles, they put out their fire, and the men ſhaue both their heads & beards, and they clip their horſes and left nothyng vndone that ſeemed mournful: Then all the prieſts, Maieſtrats, yong Gentlemen & children, caried Trophees and Monumentes of the dead kinge, with his Enſignes the ruſul funerals of the Macedonians & Grecians.

[illegible] crowned with Garlands, according to the custome of Greece. The Noble women caried diuers great Cuppes or Bowles: some, ful of wine, others ful of milk, & some full of blood, all in white Garments: others caried honey & cakes, which should be sprinkled, & cast vpon the funeral fire: at what time they sang Hymnes, Odes and songs, called Ialemos, in the praise of the dead Prince: and lastly, when the King is solemply thus burned, the Princes and great men of his blood should carie his ashes in golden pots, crowned ouer with all kind of sweet flowers, which should be as a memorie or Trophee of the dead King.

ιαλεμος.

The Grecians had also these customs at the funeral of their deare friendes, as Parents, Brethren, Sisters: both the men and women should shaue their long haire, and offer it vpon the hearse of the dead: So Achilles solempnized the funerall of his deare friend Patroclus cutting the fore lockes of his haire, to set it among many other of Patroclus friendes vppon his Hearse or tombe.

Patroclus lamented by Achilles

Euripides funerall was of Archelaus King of Macedonia so honored, that he lamented Euripides death with mourning apparell, and with a shauen head and beard, according to the vse and custome of the Macedonians.

Euripides death lamented by King Archelaus.

Of the funerall pompe of the Egyptians.

The Kings of Egypt were most sumptuously reserued in this order: Their bodies were opened, and were in such sort vsed, as the Egyptians vse, with Myrrhe, Aloes, honey, salt, ware, and many other sweet odours, being seared vp and annointed with all precious oyles, and so they reserued the bodies of their kinges in high buildinges made for the purpose, far from the ground, as in their Pyramides & Labirinth, before spoke. The funeral was so lamēted, that al Egypt mourned in this sort: the men would clap dung and dyrt vpon their

the funerall pomp of the K. of Egypt.

heads

heads, beat their bodies, strike their breasts, knocking their heades to euery poste, howling and crying for their king: their women bare breasted, besmear'd with al kind of filth, running vp and downe in furious maner, fasting & mourning 72. daies from wine or any other meat, sauing bread and the water of Nilus.

Of the funerall pompe of the Thracians.

The Thracians Funerall is full of myrth and melody, for when they bring their friendes to the graue, they vse to sing Thracian Songes, with all sweet musicke, onely this ceremony they reserued: when any man of great calling dieth, his wife must bee brought the same day to the graue of her husband in her richest ornamēt and best apparel, accōpanied with her parents and next in blood with great solempnitie, which after sacrfice done vpon the graue of her husband, shee must make sacrifice of her selfe: The Priest must bring her to the Altar, where she is sacrificed with a vaile ouer her face, and after oblations and praiers done, she is slain vpon her husbands graue for sacrifice. The pomp of the Thracians Funeral.

Thus haue I laid downe the Natiuities, Inaugurations, Coronations and annointing of Emperors, Kings and Princes, aswell Paganes as Christians.

FINIS.